
The Hygienic System.

THE
HYGIENIC SYSTEM.

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PUBLISHER'S PREFACE.

How do you do ? Gentle reader, you will not regard it so very odd to here meet this common interrogation, when you consider that it relates to your chief earthly good. Health is your capital. Without it, wealth is of trifling value. Health should be your highest earthly interest. This is indicated, though not properly considered, in the common civility, when friend meets friend, in the words, How do you do ?

We take pleasure in calling your attention to the Hygienic System as set forth in the pages that follow. Are you prejudiced against the system ? it is because you do not understand it. Read attentively, and let prejudice vanish away. You will then comprehend the fact that it is not a "one-ideaism," but a system that "adopts all the remedial appliances in existence."

"Hygiene," says Webster, "is that department of medical science which treats of the preservation of health ; a system of principles or rules designed for the promotion of health." The people can and should understand these principles. When they do, they may preserve health, and save the money they now pay for doctors' visits and drugs for better purposes.

Each new "reform in medical practice," which gives

rise to a new pathy, casts doubt on the preceding one, and calls in serious question the entire drug business. And the people are calling for light upon this question of such vast importance to them, with the feeling that they should read up, think independently, become intelligent relative to it, and act for themselves on the great subject of life and health. We bespeak for this valuable little work a wide circulation.

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THE HYGIENIC SYSTEM.

PRINCIPLES OF HYGIENIC MEDICATION.

THE Hygienic System, or the treatment of disease by Hygienic agencies, is based on the following propositions:

1. All healing or remedial power is inherent in the living system. The "properties" of drug-medicines, as they are called, are simply *morbific effects*.

2. There is no curative "virtue" in medicines, nor in anything outside of the vital organism.

3. Nature has not provided remedies for disease. She has only provided consequences or penalties for taking or doing those things which occasion disease, the disease itself being an effort to remove those causes.

4. Health is found only in obedience to the laws of the vital organism. Disease is the result of disobedience.

5. Health is *normal* vital action, or action in relation to things usable. Disease is *abnormal* vital action, or action in relation to things non-usable.

6. There is no "law of cure" in the universe; the condition of cure is, obedience to physiological law.

7. There is one universal rule applicable to the treatment of all disease by Hygienic remedies, and that, to balance functional action. If this is done, no disease, however violent, will prove fatal.

8. Remedial agents do not act on the living system, as is taught in medical books and schools, but are **ACTED ON** by the vital powers.

9. Disease is not, as is commonly supposed, an enemy at war with the vital powers, but a remedial effort—a process of purification and reparation. It is not a **THING** to be destroyed, subdued, or suppressed, but an **ACTION** to be **REGULATED** and **DIRECTED**.

10. Diseases should not be "cured." So long as the causes exist, the disease should continue. But the causes of disease should be removed and the *patient* cured.

11. Truly remedial agents are materials and influences which have **NORMAL** relations to the vital organs, and not drugs, or poisons, whose relations are **ABNORMAL** and **ANTI-VITAL**.

12. Nature's *materia medica* consists of *Air, Light, Temperature, Electricity, Magnetism, Exercise, Rest, Food, Drink, Bathing, Sleep, Clothing, Mental Influences, and Mechanical or Surgical Appliances.*

13. The true Healing Art consists in supplying

the living system with whatever of the above it can USE under the circumstances, and not in the administration of poisons which it must RESIST and EXPEL.

14. Drug remedies are themselves CAUSES of disease. If they cure one disease, it is only by producing a drug disease. Every dose diminishes the vitality of the patient.

15. DRUGOPATHY endeavors to restore health by administering the poisons which produce disease.

16. HYGEIO-THERAPY (erroneously called "Hydropathy," or "Water Cure,") on the contrary, restores the sick to health by the means which preserve health in well persons.

17. Diseases are caused by obstructions, the obstructing materials being poisons or impurities of some kind.

18. The Hygienic System removes these obstructions, and leaves the body sound.

19. Drug medicines add to the causes of obstructions, and change acute into chronic diseases.

20. To attempt to cure diseases by adding to the causes of disease, is irrational and absurd.

21. Hygienic Medication (Hygeio-Therapy) is not a "one-ideaism" which professes to cure all diseases with "water alone." Nor is it a "COLD Water-Cure," as is erroneously believed by many. It adopts all the remedial appliances in existence, with the single exception of POISONS.

HYGIENIC INSTITUTIONS.

There are many Health Institutions in the country claiming to be more or less Hygienic. Some employ only Hygienic agencies in the treatment of disease ; while others "mix things" in various ways. Some adopt a strict or natural dietary ; others provide the ordinary boarding-house or hotel fare. Some of them use medicines in a few cases, and some in most cases.

The Hygeio-Therapeutic College is in harmony with those institutions which provide a strictly Hygienic regimen and abjure all drug remedies. It was founded on this basis twenty years ago, and has adhered to it in all its teachings since.

A COLLEGE ENDOWMENT.

A few years ago, an effort was made to procure an endowment for the Hygeio-Therapeutic College by the Legislature of the State of New York, and although the application was unsuccessful, it presented the claims of the system to public patronage, and the interest the people have, in a manner which ought to be preserved for future use or reference. I therefore put the memorial on record in this little work :

TO THE HONORABLE MEMBERS OF THE SENATE
AND HOUSE OF REPRESENTATIVES OF THE
STATE OF NEW YORK :

The undersigned, Trustees, Corporators, and friends of the NEW YORK HYGIEO-THERAPEUTIC COLLEGE, respectfully ask your Honorable Body to appropriate the sum of ONE HUNDRED THOUSAND DOLLARS, or such other sum as in your wisdom may be just and proper, as a fund to endow the said College and a Hospital connected therewith, for the purposes and according to the provisions set forth in its charter. And to aid you in determining the validity of the claim of this institution to legislative bounty, we present the following considerations :

The College has already been in successful operation for eight years, and four years ago received a charter from the Legislature, placing it on an equal footing with all other legalized medical colleges in this State, authorizing it to confer upon its graduates the degree of Doctor of Medicine, and to hold real and personal estate to the amount of two hundred and fifty thousand dollars. But thus far the College has been sustained by the efforts and at the expense of a few of its friends, and mainly by the resources and energy of a single individual.

The general design and object of this school are pre-eminently beneficent, and calculated to promote the welfare of mankind more directly

and effectually, perhaps, than any educational institution in the world (not of a religious character), in diffusing abroad a knowledge of the laws of life and the conditions of health, so as to prevent or lessen sickness in the community, and to teach a safe, sure, and economical method of curing all curable persons; and in thus accomplishing the purposes of this school, the people are necessarily indoctrinated into the principles, and led into the practices, which correct injurious personal habits, reform morbid appetences, establish hygienic rules, improve social usages, and lay the foundations of permanent temperance, health, virtue, and happiness.

The special purpose of this school is to qualify male and *female* practitioners of the Healing Art in accordance with the principles of the *Hydro-pathic*, or more properly, the *Hygienic* or *Hygeio-Therapeutic System*, which we believe to be the *true medical system*; and also, in the language of its charter, "to educate and send into the field of Human Progress competent Health-Reform Teachers and Lecturers." Much has been already accomplished in furtherance of these purposes. Already the graduates of this school number nearly *two hundred*, nearly one half of whom are females; and the majority of them are now gaining an independent livelihood for themselves, while they are more successfully treating the maladies of their patients by the employment

of simple hygienic agencies alone, than is done, or can be done, by the physicians of any other school or system.

Health is pre-eminently the great want of the age. A precise, intimate, and practical knowledge of its conditions, and of the circumstances which induce disease, as well as of the way to remove diseases without incurring other evils as great, or worse, is the great need of the people. We believe the physical salvation of the human race depends on it. *In no medical school on earth except this are these things taught, nor are they pretended to be taught in any other.* On these points, we speak advisedly.

THE HYGEO-THERAPEUTIC COLLEGE has inaugurated a new era in medical science. Its advent is an epoch in the Healing Art. It was the first medical school in the world—and so far it is the only one—to adopt hygienic or normal agencies, as *light, air, temperature, water, food, sleep, clothing, exercise, and rest, bathing, electricity or magnetism, mental influences, etc.*, exclusively in the treatment of diseases, rejecting wholly and totally, as not only unnecessary, but injurious, each and all of the *poisons* known to the *materia medica* of other medical schools, under the name of “drug medicines.”

It has not only introduced a new *materia medica* and a new practice, but also a new theory and philosophy of medical science, at variance

with and in opposition to all of the fundamental doctrines or dogmas on which medical systems have heretofore been built. In a word, it claims to have ignored the falsities of the old systems, and to have based its philosophy and its practice on *the unerring and demonstrable laws of nature*; while its practitioners claim to be successful in the treatment of all forms of disease, to an extent unheard of before in the world's history, and unknown to any other medical system.

The people of the Empire State have ever been liberal in sustaining educational institutions, and in aiding all organizations which contemplate the amelioration of society. Especially have they been liberal in endowing their medical institutions, which claim to be the conservators of the public health. And all that we ask for our system is equal privileges, that it may be more extensively useful. We ask the people, *for their own sakes*, to grant to the school which represents and teaches the system which we believe to be the true one, equal educational facilities with the schools whose doctrines and practices we deem erroneous, so that eventually all mankind may be able to prove all systems, and hold fast to that which is the best.

For a fuller exposition of the principles of our system we refer to the accompanying lecture, by R. T. Trall, M. D., Principal of the School, on the Principles of Hygienic Medication.

This memorial was presented, signed by 25,000 citizens of the State, and advocated by several members of the Legislature who had been my patients, and could and did attest all that was claimed for the system. I had the honor also to appear before the Finance Committee of the Senate, of which Hon. Henry C. Murphy, of Brooklyn, was chairman, and explain the plans and purposes of our college, so far as the public was concerned. The committee acknowledged the merit of the system and the rightfulness of my claim, and reported favorably to the Legislature. But, on coming to a vote, the endowment was lost. Perhaps a few thousand dollars, expended in a manner well known to modern politicians, would have secured an appropriation. That experiment, however, was not tried. But to show that a good impression was made on the committee in favor of the system, I need only state that Mr. Murphy sent his wife to me as a patient, after she had been years under the treatment of the most eminent physicians of New York and Paris unavailingly. In one year, I succeeded in restoring her to good health.

HYGIEIO-THERAPY.

I cannot, perhaps, better explain the fundamental principles of the Hygienic System than was done in the lecture referred to in the above

memorial, which was an introductory to one of my medical classes :

The *premises* or *first principles* of medical science are :

1. The essential Nature of Disease.
2. The *Modus Operandi* of Medicines.
3. The Relations of Remedies to Diseases.
4. The Relations of Remedies to the Healthy Organs.
5. The Doctrine of Vitality.
6. The Law of Cure.

Each of these propositions is fundamental. Without a knowledge of each and all of them, absolute and demonstrable, the physician can have no true medical science, and no successful Healing Art. However learned he may be in the lore of his profession, however experienced in practice at the bedside, his treatment is, and must be, empirical. He may be lucky, skillful, and discreet, or otherwise, in his prescriptions ; he may be cautious, judicious, and conscientious, in administering the appliances of his vocation, but he cannot possibly be scientific. Every remedy is an experiment ; each dose is uncertain, and all of his combinations are hazardous. The patient may be benefited much ; he may be benefited some and injured much ; his constitution may be ruined for life ; or he may be killed outright.

Without an exact knowledge of the truth of each and all of the premises I have stated, the

physician never knows, and never can know, until too late to change the result, the most important effects which his remedies will occasion. He has no invariable and universal rule by which to interpret the symptoms of the disease, nor to explain the effects of remedies. He has no fixed stand-points from which to judge of the phenomena of morbid actions or of remedial impressions. He has no settled landmarks to direct his observations, guide his experience, and correct his errors. His best judgment may be the ruin of his patient. His worst blunders may save the patient's life. He is as liable to misimprove as to improve on the practice of his predecessors. And I undertake to say, what all medical history affirms, that the practice of the medical profession of the civilized world is to-day less successful and more injurious than it was two thousand years ago.

This does not result from ignorance on the part of medical men, *but from error*. The physicians do as well as is possible to be done *with a false system*. The wrong is not with the men, but with the system. It is not them, but their system, which I condemn, and which the Hygienic System wars against. I grant that the members of the medical profession are, as a class, intelligent in their way, and well informed in the medical literature of the world. I admit that they are as honest and philanthropic as any other class

in the community ; and I believe they are a thousand times better than the system which they represent. In all ages the medical profession has been illustrious with the names of scholars, the sons of genius, and the heroes of progress. The authors of its leading text-books, and the professors of its principal colleges, are now, and have ever been, high in social position, learned in the collateral sciences, devoted and indefatigable in their calling, eminent in general erudition, and deservedly popular among men.

And now it may surprise you—as it certainly would the world outside if they could hear me—when I assert, as I do most distinctly, unreservedly, and unqualifiedly, that the whole medical profession has always been mistaken in relation to each and all of its primary premises. It has taught error in relation to every one of its fundamental principles. It started in the wrong direction, and has been going away from truth and nature ever since. This is why the Healing Art remains stationary, or even retrogrades, while all the collateral sciences, and all other arts, are winging their way to greater discoveries, and higher developments, and more useful applications, with almost telegraphic celerity. This is why the illiterate charlatan so often competes successfully with the educated professor for the public patronage. This is why the people are everywhere losing confidence in the popular sys-

tem; and this is why the swindling quacks and cunning nostrum-venders are deluging the land with their innumerable specifics, and robbing the people of millions on millions of their honest and hard earnings every year.

I have no quarrel with medical men. I propose to deal only with principles. My text-book is the outspread volume of Nature. The only teachers I can recognize as authority are *her laws*. Whatever men may write or teach, in books or in schools, in harmony with Nature's laws, I accept. Whatever they utter in conflict with what I understand to be Nature's teaching, I must reject. •

I am about to show you that the teachings of the text-books of our medical schools, and of the volume of Nature, are in opposition to each other, and to point out precisely how and wherein they are discordant. I charge the medical profession, not only with actual ignorance in relation to each and all of the fundamental premises of medical science, but with absolute error. The popular system is, in a scientific sense, what a "*suppressio veri, et assertio falsi*," is in legal parlance. It suppresses the truth, and puts forward a lie. It is not only destitute of the true doctrine, but it entertains, and teaches, and practices, a false doctrine. These are grave charges; and it devolves on me to make them good.

On the other hand, I assert that Hygieio-Ther-

apy, as explained in this school, recognizes and teaches the truth in relation to each and all of the fundamental premises of medical science; and, hence, that it is *the true medical science*, and the basis of a successful Healing Art. These are important assumptions. The world has an interest in this issue, as important as are the issues of health and disease; as momentous as are the conditions of life and death. And it therefore becomes me to make the truth of them appear.

Hygeio-Therapy and drug-medication are based on primary premises in exact opposition to each other. If, therefore, one system is true, the other must be false. Let us briefly examine them in the light of their premises.

1. THE ESSENTIAL NATURE OF DISEASE.

Says Professor S. D. Gross, M. D., of the Louisville (Ky.) Medical College, formerly Professor in the New York University Medical School: "Of the essence of disease, very little is known—*indeed, nothing at all.*"

Says the venerable Professor Alex. H. Stevens, M. D., of the New York College of Physicians and Surgeons: "The reason medicine has advanced so slowly, is because physicians have studied the writings of the predecessors instead of Nature."

Says Professor Alonzo Clark, M. D., of the same

school: "I do not know what is the cause of fever."

Although all medical authors of the popular system confess their ignorance of the real nature of disease—of any disease—it so happens that each and all of them teach a false doctrine in relation to it. By each and all of them, disease is recognized as a *thing or entity foreign to the living organism*, and at war with the vital powers; as an *enemy* which should be counteracted, subdued, and destroyed—in technical parlance, "*cured*." Disease is said to *attack* us; to make impressions on us; to *seat itself* on, or in, some particular structure or organ; to *run its course*; to *work through* us; to *travel* from one place to another. Some diseases are said to be *very malignant*, and others *very mild*, in their character; some *yield easily* to medical treatment, others *persist obstinately*, despite all the doctor can do.

All of these expressions, and a hundred similar ones, are true to the prevailing opinion, but false to the truth itself. Medical men have in all ages mistaken the *causes of disease for the disease itself*. They have mistaken the actions of the living system in self-defense for the action of a foreign substance upon it. They have mistaken vital action in expelling impurities from the organic domain for an attack of something outside of the system upon it. They have mistaken a friend for a foe, and in attempting to subdue, or

destroy, or *cure*, this imaginary enemy, they have simply warred upon the human constitution.

Hygeio-Therapy teaches the contrary doctrine. I define disease to be *remedial effort*. It is an effort to rid the system of noxious matters, or to repair damages. It is a process of purification. It should not be subdued, nor destroyed, nor cured, nor killed, but *regulated* and *directed*. Disease is war, however, not upon the organism, but against morbid causes. It is an attack, not on the system from something without, but an attack on foreign substances by the vital powers within the system. The causes of disease are dead, inert particles of matter. Their presence within the organic domain, or in contact with its surface, occasions vital resistance or vital action to remove them. The action which expels the foreign substance is the disease, not the thing which is expelled. Surely, this is plain enough.

But medical men tell us that certain diseases are "self-limited"—for example, eruptive and other fevers. And they instruct us that these diseases have certain laws, rules, tendencies, or dispositions, in and of themselves, which dispose or impel them to "run a certain course," and then terminate spontaneously; that is, of their own accord. We can in no way interrupt their course, "break them up," nor shorten their duration. All that the physician can do is to "support the

patient through them ;" that is, while they run their course *through the patient*.

Nothing can be more nonsensical than such language ; nothing more absurd than the ideas it is intended to express. The venerable Dr. Jacob Bigelow, of Boston, Mass., has for many years made it a specialty of medical literature to advocate this doctrine of self-limited diseases, and has written one or two books, of which this subject is the chief burden. I cannot learn from his books, nor from any author who has written upon them, whether self-limited diseases really *run through the patient*, or the patient *run through them*. The same author tells us in one place that the patient must be *supported through the disease*, and in another place that he must be supported *while the disease runs its course* ! Query : What relations have the disease and the patient to each other ?

Common sense is often better than science in working out a difficult problem, especially if the science be false. It is a sad pity that Dr. Bigelow & Co. did not, during their investigations, go one step farther toward truth and nature—and truth as it is in nature—and ask themselves the primary and all-important question, *What is disease?* Had they sought and found the answer to this question, the doctrine of self-limitation would have stood self-explained before them.

The theory of disease which I advocate, and which, so far as I know, I was the first to entertain and advocate, disposes of self-limited diseases, and a hundred other vexed questions relating to the nature, forms, phenomena, and tendencies, of particular diseases, in few words. Disease being itself remedial effort, all diseases are limited, in degree or severity, to the ability of the living system to make the remedial effort more or less vigorously; and in duration, to the time required, under the circumstances, for the system to rid itself of the impurities (the *causes* of disease), and to repair, as well as may be, the damages which have been occasioned by the presence of the impurities and the vital struggle to expel them.

Again, we are taught in medical schools and books that certain diseases—fevers, for example—have certain seats or localities in the body; a hypothesis more preposterous, if possible, than the preceding dogma. And our standard authors and leading medical journals are gravely discussing the question whether typhoid fever, for example, is a “blood disease” or a “nerve affection;” that is, whether it is *seated* primarily in the blood or in the nervous system! Now if disease be an *action*, as I contend, and a vital action, too, and an action in relation to things abnormal, then the notion of disease being *seated* anywhere is exploded. The action may be greater in one

part than another, it may be strong in one direction and feeble in another, but a seat of disease, or a seated disease, as a localized entity, exists only in the vagaries of medical men.

While the Allopathic and Homeopathic schools agree in invariably confounding the causes of the disease with the disease itself, or, rather, in mistaking the one for the other, the Eclectic and Physio-Medical schools perpetrate as great a blunder in defining disease to be *inability*. In the language of their professors, disease is "an inability of any part or organ to perform its normal function." Both of these extremes of error meet on the common platform of *poisonopathy*. The Allopathic and Homeopathic physicians endeavor to subdue the disease, and so they administer drug medicines. The Eclectics and Physio-Medicals undertake to aid or force the *inabilitated* part or organ to do what it has no power to do, and they prescribe drug-medicines. All practice according to their theories. And so does the Hygeio-Therapeutist. Recognizing disease as a friend, he cherishes and sustains it. Regarding it as a process of purification, he does not burden the system with additional impurities in the shape of drugs, medicines, or poisons. Believing that disease is vital action in self-defense, he "aids and assists nature" with whatever materials nature needs in accomplishing her work. Entertaining the opinion that disease is vital action in relation

to things abnormal, he supplies the vital machinery with whatever of normal agencies the system can use under the circumstances. Adopting the theory that disease is to a certain extent a process of reparation, he provides the freshest air, the purest water, and the most wholesome food. And understanding that vital instincts are mere propensities, and not intelligences, he sees a universal rule of practice, applicable alike to all diseases under all circumstances, to regulate and direct their actions, and *balance circulation* by bathing, temperature, etc.

Well did the venerable Professor Stevens say, in a recent lecture to a medical class : "The older physicians grow the more skeptical they become of the virtues of medicine, and the more they are disposed to trust to the powers of Nature." And well did Professor Willard Parker, M. D., of the same school, say : "Of all sciences, medicine is the most uncertain."

2. THE MODUS OPERANDI OF MEDICINE.

Says Professor E. H. Davis, M. D., of the New York Medical College : "The *modus operandi* of medicines is still a very obscure subject. We know that they operate, but exactly *how* they operate is entirely unknown."

Says Professor Charles D. Meigs, M. D., of the Jefferson Medical College, Philadelphia, Pa. : "All

of our cogitations respecting the *modus operandi* of medicines are purely empirical."

Says Professor Joseph M. Smith, M. D., of the New York College of Physicians and Surgeons: "All medicines which enter the circulation *poison the blood* in the same manner as do the poisons that produce disease."

Says Professor Horace Green, of the New York Medical College: "The confidence you have in medicine will be dissipated by experience in treating diseases."

Says Professor Alonzo Clark, M. D., of the same school: "From thirty to sixty grains of calomel have been given very young children for croup."

Says Professor C. R. Gilman, of the same school: "Four grains of calomel will sometimes *kill an adult*."

Says Professor Davis: "Tablespoonful doses—480 grains—of calomel have been given at a dose in cholera."

Says Professor Parker: "Hygiene is of far more value in the treatment of disease than drugs."

The employment of drug-medicine is predicated on the theory that each article has a particular affinity for some organ, part, or structure of the living system, in virtue of which it acts upon, or makes an impression on, such part in preference to another. This preference exercised by the

drug is called its "special" or "elective" affinity. It is on this principle that the *materia medica* is arranged into classes, as emetics, cathartics, tonics, nervines, etc. Thus, emetics are said to act on the stomach, producing vomiting; cathartics, on the bowels, producing purging; diaphoretics, on the skin, inducing sweating; diuretics, on the kidneys, inducing diuresis; expectorants, on the lungs, increasing pulmonary secretion; colagogues, on the liver, increasing the flow of bile; sialagogues, on the salivary glands, inducing a copious outpouring of saliva; tonics and stimulants, on the muscular system, increasing tonicity and circulation; refrigerants and antiphlogistics, on the circulating vessels, so as to diminish circulation and muscular contractility; astringents, on membranous and muscular structures, so as to corrugate or condense them; nervines, on the nerves and brain, so as to produce increased energy, and exhilaration; narcotics, on the nervous system, so as to diminish energy and sensibility, etc.

This whole doctrine of special affinity between a drug-poison and a living tissue, or, to be more exact, on the part of a drug-poison to or for the living tissue, is the primal absurdity and the the great, grand error of the medical profession.

It is the parent source of nearly, if not quite, all of the false problems in medical books and in physicians' brains. Its very statement is an ar-rant absurdity; yet medical men have seriously

believed it, taught it, practiced it, and destroyed by it, in all ages. It is to-day the crowning delusion of the world. It presupposes that, as between dead and living matter, the former is active and the latter passive. Of all logical or scientific absurdities, this is the climax—*ne plus ultra*.

Hygeio-Therapy teaches exactly the contrary. It assumes—indeed, it *knows*—that living matter is active, and that dead, inert matter is passive, in their relations to each other. Instead of there being an affinity, particular, special, elective, or selective, between an inorganic drug and a vital organ, the truth is just the reverse. The relation is that of absolute and eternal antagonism. It is repugnance or aversion, instead of affinity. And the action, too, is all on the other side. The living system acts on the drugs, instead of the drugs on the living system. And this principle is true of all remedial agents. It is also as true of food and hygienic agencies as it is of medicines or poisons.

The *living system acts*. It acts on food and normal agents—on things useful or usable—to digest and appropriate them. It acts on drugs, medicines, or poisons—on things not useful nor usable—to resist and expel them. Whatever is convertible into its own substance, the system appropriates—uses. Whatever is not so transformable, it rejects. Here is the true idea of *use* and *abuse*. Here is the distinction between

foods and poisons. Here is the line of demarkation between chemistry and physiology, and between physiology and pathology, which, strange to say, we do not anywhere find explained in the text-books of the popular medical system.

Surely, no successful healing art can be built on a false science; nor can a false science be deduced from erroneous premises.

For nearly three thousand years, the medical profession (assenting to certain dogmas, which had no other origin than in the ignorance and superstitions of a dark and benighted age) has gone on medicating all kinds of mortal maladies with all sorts of mineral, animal, and vegetable poisons, without professing to understand the rationale of the action of a single one of them; without being able to assign a single reason, nor the shadow of a reason, why one medicine "acts" as an emetic, another as a purgative, another as a tonic, another as a sedative, etc.; and without once giving to the world a rational theory or even a plausible hypothesis, or even the shadow of a shade of an argument, *why* any person, because he is sick, should take into his system a poison that would certainly produce disease in a well person.

When the rationale of the effects of remedial agents is understood, there will be the end of drug-medication. No physician can then conscientiously practice that system; nor can the peo-

ple be induced to swallow poisons of any kind, even though they be labeled "medicines." No human being thus intelligent, would consent to take impurities or foreign substances of any kind into the delicate and sensitive structures of the wonderful machinery of life, sooner than he would allow filth and dirt to accumulate in the mechanism of his watch or clock. He would no sooner take into his stomach a combination of drugs from the apothecary-shop, though prepared and mingled with the most elaborate and skillful pharmaceutical manipulations, than he would swallow an uncertain compound of earthly, alkaline, and saline matters, promiscuously gathered from the barn-yards of the country or the gutters of the city.

This branch of our subject, then, is important. It is pivotal. It becomes us, therefore, to understand it well for ourselves, and to be able to explain it satisfactorily to others; for it is the entering wedge which is destined, ere long, to overthrow the gigantic evil and monstrous error, and demolish the whole superstructure of drug-medication.

If the doctrine which I advocate, and which, so far as I know, I was the first to promulgate, be true, each and all of the fundamental premises of the popular medical system, and of all medical systems extant, save the Hygeio-Therapeutic, are disproved; for they are all based on the primary

premise, that medicines *do act* on the living organism, in virtue of their own *inherent properties*.

I have said that this doctrine is false, and that the contrary is the exact truth. Let us to the proof. When food is taken into the system, what happens? Professor Draper tells us that "*it executes the repairs of the organs.*" I think the Professor has placed the "executive faculty" on the wrong side. A brief analysis of the process will best explain its nature. Food is wholly passive. The living machinery only acts. The food is *taken* to the mouth by the hands (it does not go there of itself); *masticated* by the teeth; *insalivated* by the glands; *swallowed* by the muscles; *digested*, *chymified*, and *chylified*, by the stomach, gastric, and pancreatic juices; *absorbed* by the veins and lacteals; *conveyed* to the lungs by the vessels; *aerated* in the lungs, and *assimilated* to the structures by the capillaries. What does the food do in this complicated process? Nothing. What does the living organism do? Everything.

Let us apply the same principle or law of the organic economy to medicines or poisons. "Of the *modus operandi* of mercury we know nothing," says the U. S. Dispensatory. "That medicines *do act*, we know," says Professor Davis. I must dissent from these learned authorities. *I assert that medicines do not act at all. Modus*

operandi OF medicines is a misnomer. It is *modus operandi* ON medicines. The living system acts on or against them. Let us see.

When a person takes ipecac, antimony, or lobelia, into the stomach, the drug is soon ejected. The process by which it is expelled is termed vomiting. Is vomiting an action of the stomach, or an action of the drug? The poison is cast out; the stomach remains. Which has acted on the other? It seems to me that the exercise of a very little common sense, untrammelled by medical sophisms, ought to be sufficient to settle this question finally and forever. But we are told that the drug first acts on the stomach, makes an impression on it, irritates it, etc., and then the stomach "responds"—acts, or reacts on the drug. This proposition involves the unparalleled absurdity that a dead, inorganic, inert substance has in itself a power to act, a property of life, and even an intelligence, or at least an instinct, for it chooses—"elects" or "selects"—the place in which, and the part whereon, it will act! Again, it is said that the drug may act *mechanically*, in virtue of the form, size, shape, or arrangement of its molecular particles; or chemically, because of the affinity of its elements with the constituents of the organic structures. The "moonshine" of this assumption is rendered sufficiently obvious by a correct definition of terms. Mechanical action relates only to the position

or motion of bodies in obedience to the law of gravitation. This law affects alike all matter in bulk, living or dead, so that mechanical action, as between a dead and a living organism, is a misnomer, an impossibility. And chemical action means, simply, the combination and separation of the particles or elements of *inorganic* matter. There is no chemical affinity nor action between dead and living matter, and no relation except that of repulsion.

When, therefore, the chemico-physiologist tells us of the chemico-vital actions, and of the special affinities between chemical elements and living tissues, he is misusing language and falsifying philosophy.

The distinction between chemical and vital actions is simply this: Vital actions *transform, appropriate, or expel*, other substances; chemical actions *accrete, or separate*, particles of matter. There is, therefore, no chemical action, and can be none, in the living domain; and there is, and can be, no vital action in drugs or chemicals.

Writers on *Materia Medica* tell us of the *physiological action of poisons*. They might as well talk of the living principles of death, or of the eternal laws of non-existence. Poisons are *pathological*—disease-producing. Physiological poison and pathological health—healthy poison and sickly health—are equally rational or irrational expressions; and serve to show what chaotic con-

fusion can reign in the minds of scholars and philosophers who have become prepossessed with false premises.

The living organism rejects and expels poisons as best it can under all the circumstances. Some it can best eject by vomiting; we may call these emetics; but do not let us mistake the sound for the sense, and suppose that they *act on the stomach*. They are emetics *because the stomach acts*, vigorously and promptly, *on them*. Other drugs, medicines, or poisons, can best be expelled through the bowels. We may call them cathartics, or purgatives. But do not let us here be misled by medical technicalities. Other agents can be, with the least wear and tear, got rid of through the skin or kidneys, and we call them diaphoretics or diuretics. Others are determined to the surface with a degree of vigor and energy which increases the arterial circulation and the superficial heat, and we may denominate them stimulants and tonics; while others are resisted so intensely in the first passages that action is determined from the surface to the center, rendering the skin cold and pale, and the brain depressed or stupefied; and we may call them antiphlogistics and narcotics. But still do not let us be deceived by words. The medicines *produce* certain effects. But how? Their presence *occasions* vital action to get rid of them, just as a thief in your domicile, of a dark night, would cause you to act so as

to eject him, through whatever door, window, or other outlet you found it most convenient to do so.

I cannot dwell longer on this topic at this time. I shall have occasion to explain the subject in all of its theoretical and practical bearings during our course of studies. I will, therefore, dismiss it for the present, after replying to the most formidable objection which I have yet heard advanced against the doctrine I teach.

It is urged that, as escharotics or caustics applied to the skin occasion rapid decomposition of the structures, the drugs must, in these cases, act on the system; for, it is asked, would the living system destroy itself? Is that remedial action which results in death? I answer: Remedial action is not necessarily successful in always accomplishing its purposes. It is defensive action. It aims to rid itself of the enemy; to remove the abnormal and offending material. It may wear itself out in the struggle. It may die in the attempt. It *must* oppose and war upon whatever is injurious, whatever is incompatible with its functions, so long as they are present, otherwise it could not be vital. And this is precisely the distinction between living and dead matter; the dead is passive and quiescent everywhere; the living will not tolerate the presence of the dead.

That caustic does not act on the skin any more than ipecac acts on the stomach, or castor-oil on the bowels, is demonstrated in this way. Apply

a blistering plaster to the skin of a healthy, vigorous, young person. It "draws" readily, and the skin is soon vesicated. Apply it then to a feeble, pale, anemic, or dropsical invalid. It "draws" with difficulty, or not at all. Before it will vesicate, the skin must be rubbed with some pungent or irritant, as hot vinegar or red pepper. Then apply the blister to the skin of a dead person. It will produce no effect whatever. What is the explanation of these facts?

If the blister acted on the skin, the effect would be greater instead of less in the cases of feeble persons, for the reason that there is less vital resistance. But the contrary happens to be the fact. The *effect* of the blister is precisely according to the vigor, integrity, and resisting power of the living and acting machinery; and this I regard as proof positive that it is the living system, and not the dead drug, which acts. And the principle herein indicated explains how it is, and why it is, that healthy, vigorous persons, when equally exposed to the causes of disease, have more acute and violent maladies. Disease being remedial action, and their vital machinery being in vigorous condition, the defensive action, the disturbance, the disease, will manifest proportionally more violent symptoms. The plan that medical men have lately proposed, to render the system insusceptible to disease by giving narcotic or other drugs—for example, belladonna for scarlet

fever—is simply a process of destroying a certain amount of vitality. If they would carry the druggery far enough, the patient would be forever secure from sickness of any kind, so far as this world is concerned.

3. THE RELATIONS OF REMEDIES TO DISEASES.

Says Professor Davis: "The 'vital effects' of medicines are very little understood—it is a term employed to cover an ignorance."

Says Professor E. R. Peaslee, M. D., of the New York Medical College: "Our physiology is too intensely chemical. It smells of the laboratory at every step. All that has been done by chemists for the past twenty years has *retarded physiology*. We must rescue physiology and pathology from the chemists if we wish to make real progress."

Says Professor J. W. Carson, M. D.: "The same uncertainty exists in medicine that the law is so noted for. We do not know whether our patients recover because we give medicine, or because Nature cures them. Perhaps *bread pills* would cure as many as medicine."

Says Professor Parker: "It must be confessed that the administration of remedies is conducted more in an empirical than in a rational manner."

Says Professor E. S. Carr, M. D., of the New York University Medical School: "All drugs are

more or less adulterated; and as not more than one physician in a hundred has sufficient knowledge in chemistry to detect impurities, the physician seldom knows just how much of a remedy he is prescribing."

Says Professor S. St. John, M. D.: "All medicines are poisonous."

I am not aware that any author, teacher, book, or school, representing any of the drug-medical sects, has ever attempted to explain the relations of remedies to diseases. It is one of the problems respecting which medical men say nothing, or confess utter ignorance. How *can* this subject be understood without a knowledge of the nature of disease and the action of remedies? The rationale is involved in that of the preceding propositions. But why should a physician prescribe a remedy for a disease if he knows not the relation of the remedy to the disease? Is he not as likely to destroy the patient as to cure the disease? I think I have already indicated the principle which underlies the explanation; but its application will be seen more clearly after we have considered the next subject in order.

4. THE RELATIONS OF REMEDIES TO THE HEALTHY ORGANS.

The rationale of this problem is also involved in that of the two primary propositions.

Says Professor Peaslee: "Why a small dose of opium produces *stimulation*, and a large dose, *sedation*, I am unable to explain."

Says Professor B. F. Barker, M. D., of the New York Medical College: "Opium *increases* the nerve force."

Says Professor Davis, of the same school: "Opium *diminishes* the nerve force."

Says Professor Stevens: "Notwithstanding all of our boasted improvements, patients suffer as much as they did forty years ago."

Says Professor Clark: "In their zeal to do good, physicians have done much harm. They have hurried thousands to the grave who would have recovered if left to Nature."

Says Professor Parker: "As we place more confidence in Nature, and less in preparations of the apothecary, mortality diminishes."

Says Professor Gilman: "The things which are administered for the cure of scarlet fever and measles, kill far more than those diseases do."

Again, says the Professor: "Many of the chronic diseases of adults are caused by the maltreatment of infantile diseases."

Said the renowned John Abernethy, M. D., "The Good," of London: "There has been a great increase of medical men of late, but, upon my life, diseases have increased in proportion."

Said the distinguished Professor Benjamin

Rush, M. D., of Philadelphia: "We have multiplied diseases and increased their mortality."

I think these quotations will suffice to show the relations between drug-medicines and the living organism to be pathological and *toxicological* in every sense.

To cure a disease, therefore, by the use of poisons, is but to *kill* the constitution.

5. THE DOCTRINE OF VITALITY.

Says Professor Peaslee: "I do not know what vitality is."

Says Professor John C. Draper, M. D., of the New York University Medical School: "Vitality once lost can never be regained. What is lost from the stock of life-power can never be replaced. The system is weakened just so much as it has lost its vitality."

Says Professor Clark: "All of our curative agents are poisons, and, as a consequence, every dose diminishes the patient's vitality."

Says Professor Barker: "I have known several ladies to become *habitual drunkards*, the primary cause being a taste for stimulants which was acquired by alcoholic drink being administered to them as medicine."

Says Professor Gilman: "I give mercury to children when I wish to depress the powers of life." Also: "A single drop of laudanum will

often destroy the life of an infant." Again : " Blisters nearly always produce death when applied to children."

Without a correct theory of vitality, it is impossible to understand either the nature of disease, the action of remedies, the relations of diseases and remedies to each other, or the relations of either to the living organism.

The medical profession has assumed—and the whole practice of all the drug-medical schools in the world accept this, whether they call themselves Allopaths, Homeopaths, Eclectics, Physio-Medicalists, Vitalists, Humoralists, Analysts, Botanists, Thomsonians, or Reformers, is based on the assumption—that vitality and disease are antagonistic forces. The *vis medicatrix nature* (remedial power of nature) and the disease are regarded as distinct and separate entities, at variance with and at war upon each other ; and the doctor thinks he must aid and assist " Nature," by giving remedies either to excite and strengthen the vital powers, or to weaken the power of the disease, or do both. A more fatal error cannot be conceived.

I may shock the profession and startle the person who has just commenced the investigation of this subject (which I commenced more than twenty years ago), when I assert that the *disease and the vis medicatrix nature are one and the same thing*. This doctrine is not reformatory,

but *revolutionary*. If true, the popular theories of the nature of disease and the laws of cure have no shadow of a basis. They are but "incoherent expressions of incoherent ideas."

Vitality is the aggregate of the peculiar properties of the living tissues. The muscular tissue is endowed with contractility, by which it acts or contracts. The organic nervous system presides over the individual functions, as digestion, circulation, respiration, etc. Its vital property is *perceptivity*, or *irritability*. The cerebro-spinal nervous system relates us to external objects. Its vital property is *sensibility*. The sum of these vital properties constitutes the "living principle," "vitality," "life itself." The terms "constitution" and "nature" mean this, and nothing more nor less.

Vis medicatrix naturæ is the living system acting, in self-defense—in a state of warfare. It is "vital action in relation to things abnormal." "*Vis conservatrix naturæ*" is usually confounded with *vis medicatrix naturæ*. But they are as different as are health and disease. One is properly applied only to physiological conditions and actions; the other to pathological conditions and actions.

Reduced to an ultimate analysis, all the functions of a human being are just three, *feeling*, *thought*, and *action*. To feel, to know, and to do, is all that he is or can be. And he has organs

and structures constituted to feel, think, and act. His organs and structures, from the moment the primordial germ is vitalized by the sacred sacrament of sexual communion, are endowed with the power of growth and development. This power implies the ability to appropriate and transform *usable* elements into its own structures, and to resist, reject, and expel, *non-usable* things. The former is normal functional action, health, physiology—the *vis conservatrix naturæ*. The latter is abnormal action, remedial effort, disease, pathology—the *vis medicatrix naturæ*. Is not the mystery of vitality solved?

The great error of all medical authors, and of chemists, physiologists, and metaphysicians, has ever consisted in confounding vitality with *soul* or *mentality* on the one hand, or merging it into chemical affinity on the other. It is neither the one thing nor the other.

For many long centuries have the savans of medical science exercised their minds industriously, yet unavailingly, over the mysterious problem of vitality, and the equally incomprehensible nature of the *vis medicatrix naturæ*. But never once did it enter their imaginations that disease is vital action, and that disease and the “remedial power inherent in the living organism” are precisely one and the same thing. Yet it is even so.

From the day of Hippocrates and Galen to the

time of Professors Draper and Paine, the nature of vitality, its relation to the *vis medicatrix*, and the relations of both to disease, have been among the most perplexing problems of medical men. The ancients could not discriminate between organic instincts and mental intelligences ; nor can the moderns distinguish between vitality and chemical affinity. And we have at this day the singular spectacle of two very eminent professors, in the same medical school, in the city of New York, teaching diametrically conflicting doctrines on this subject. Professor Martyn Paine, M. D., LL.D., adopts the theory of a vitality distinct from chemical affinity, while Professor John C. Draper, M. D., LL.D., denies the very existence of any vital principle whatever.

6. THE LAW OF CURE.

Professor Paine, in his "great work" on Medical Institutes, tells us that "all medicines are essentially morbidic in their remedial action ;" that they operate "in the same manner as do the remote causes of disease ;" that "we do but cure one disease by producing another ;" and that "the strongest poisons are our best remedies."

Our Allopathic brethren adopt the motto, "*Contraria contrariis curantur*"—contraries cure opposites—as expressive of Nature's law of cure. This principle, as interpreted by the mas-

ter-spirit of its philosophy, Professor Paine, means, we cure the original disease with morbid agents, which produce a drug-disease as different from it as possible. Unfortunately this happens to be true. The result confirms the testimony of Professors Draper, Gilman, Clark, Smith, Stevens, etc., as well as illustrates the logic of professor Paine; viz., that so far as any *curing* is performed, it is accomplished by *killing the vitality*.

Our Homeopathic friends prefer "*Similia similibus curantur*"—like cures similar. Expounded by Hahnemann, Jahr, Pulte, Freligh, etc., this means, curing the primary malady by inducing a drug-disease as similar to it as possible. Unfortunately, this is also true, so far as results are concerned. Drugs, chemicals, dye-stuffs, poisons of every name and nature, in big or in little doses—whether the dose be 480 grains of calomel or a decillionth part of a grain—do, so far as they cure at all, supersede the symptoms of the original disease by the symptoms of the drug-disease; and this is precisely what they should not do. It is, again, *curing the disease by killing the vitality*.

The Eclectic and the Physio-Medical schools reject poisons professedly, and deal in "sanative medicines;" and we find in the prescriptions of their journals and books such beautifully *sana-tive* agents as lobelia, cayenne pepper, gelseminum,

henbane, strychnine, etc. They do not announce any distinct principle or law of cure, but they are world-wide in profession. They *profess* to "select the good and reject the bad" of all systems. They assure us that all of their *materia medica* is as innocuous, if not as hygienic, as bread-and-milk. They declare that their medicines can never injure the constitution; and some of them go so far as to claim that they are even digested and assimilated to the tissues, thus answering the purposes of food as well as medicine. These are very splendid pretensions. What a pity it is there is no truth in them!

Well, what is the teaching of Hygeio-Therapy on this point? What is Nature's law of cure? I answer, Nature has no law of cure. There is no such thing as a law of cure in all the universe. Before medical men waste another score of centuries in disputing about the good, better, or best, or bad, worse, or worst effects of this, that, or the other drug, or as to what preparations or combinations of drugs are best or worst, or whether huge or infinitesimal doses are most potent to cure or kill, and whether Nature or Providence has provided remedies for diseases in mineral, vegetable, or animal substances, or in all, they had better settle the primary question, *Is any drug-medical system right or wrong per se?*

I take the ground that Nature has not provided remedies for diseases at all. She has pro-

vided *penalties*, not remedies. Disease is the consequence of a departure from physiological laws. There is no cure but in a return to obedience. The language of Nature, as well as of Scripture, is, "The soul that sinneth shall"—not take a dose of salts, as our doctors have it, but shall—"die." If wrong is done, evil must come. The Creator has not been so inconsistent as to ordain penalties to secure obedience to his laws and then provided remedies to do away the penalties.

According to the teachings of all drug-medical systems, Nature has provided remedies for diseases in the things outside of the living organism—in the things which are incompatible with its normal functions, and destructive to all of its tissues—in *poisons*. If this be true, Nature has very foolishly got into an internecine war with herself. My faith is in the wisdom of Nature; hence, when Nature's teachings conflict with the theories of men, I must hold fast to the former.

The world's redemption from diseases, doctors, and drugs, depends on a practical recognition of the doctrine that Nature's laws cannot be violated with impunity; that penalties will not be remitted; that Nature has not provided remedies; that if wrong is done, evil consequences will follow; that every poisonous drug, and every unphysiological habit, and every unhealthful act, will make its injurious mark irreparably and for-

ever; that our life, our strength, our health, will be measured exactly by our observance of organic law.

This, I repeat—and I would do so with emphasis—is the doctrine of the world's physiological salvation. It is the true gospel of health on earth and good deeds among men. Teach men that Nature has made no provision to destroy or nullify her own statutes; that health or disease will be according to obedience or disobedience, and they will have a motive as strong as love of pleasure or aversion to pain, an influence as potent as the love of life or the fear of death, to act in all the relations of their existence in strict reference to "temperance, righteousness, and judgment to come."

But teach the contrary doctrine; teach them that Nature's laws can be broken at pleasure, and mended when convenient; that they can violate all the laws of their being, and find immediate advantage or enjoyment in so doing, and then, when the consequences have become very grievous, they can resort to remedies to restore them to their former estate, and they will do what? Why, just what the majority of the people, led on by their medical advisers, are doing all over the civilized world—living in utter recklessness of Nature's laws, incurring all manner of diseases, and continually employing the doctors

to dose the rebellious *vis medicatrix natura*, and drug away the penalties.

Our system is accused of being a "one-ideaism." It is the farthest from it possible. The charge applies with a thousand-fold more propriety to the system it opposes. Our system employs, as remedial agents, everything in the universe which has *normal* relations to the living organism. It rejects only that which is *abnormal*. Whatsoever things Nature can *use* under the circumstances, we prescribe. Whatever Nature must *resist*, we proscribe. Our materia medica comprehends all agencies, materials, and influences, which are *useful, usable, healthful, normal, hygienic, physiological*. The materia medica of the drug system is made up of materials, agencies, and influences—bleeding, blistering, drugs, etc.—which are *injurious, non-usable, antagonistic, toxicological, pathological*. It does, indeed, contain a list of some two thousand medicines; but, as each happens to be *poison*, its single idea of cure is correctly represented by the term, *Poisonopathy*. Does one-ideaism consist in supplying the body, in its diseased state, with all favorable conditions and circumstances, or in simply poisoning it because it is sick?

I have thus shown you that all the fundamental premises of all the drug-medical systems are false in science, absurd in philosophy, at war with nature, and disastrous in practice. And I

propose, in conclusion, to "clinch the argument" with the best and strongest testimony the nature of the case admits of. At a national medical convention, assembled at St. Louis, Mo., a few years ago, represented by the *elite* of the profession of the United States, the following confession and declaration were deliberately adopted and recorded:

"It is wholly incontestible that there exists a wide-spread dissatisfaction with what is called the regular or old Allopathic system of medical practice. Multitudes of people in this country and in Europe express an utter want of confidence in physicians and their physic. The cause is evident: *erroneous theory*, and, springing from it, *injurious*, often—*very* often—FATAL PRACTICE! Nothing will now subserve the absolute requisitions of an intelligent community but a medical doctrine grounded upon *right reason*, in harmony with and avouched by the *unerring laws of Nature* and of the vital organism, and authenticated and confirmed by successful results."

I am happy to coincide entirely with the American National Medical Convention. And I am most happy in being enabled to present to their consideration, and to offer for the world's adoption, in accordance with the "absolute requisitions of an intelligent community," "a medical doctrine, grounded upon right reason, in harmony with the unerring laws of Nature, and confirmed by suc-

cessful results." This is the Hygienic or Hygeio-Therapeutic System, which recognizes the inherent vitality as the only curative principle, and normal agencies as the only remedial means, which "Nature" will own or bless.

I cannot forbear a word in allusion to the prospects before us in a business point of view. The system which we advocate naturally and necessarily destroys the professional business and emoluments of its practitioners. This we had better understand in the outset. If we cannot practice the Healing Art with a higher motive than to get a profitable trade out of the ignorance and falsities and infirmities of society, it would be well for us, and better for the world, if we should seek some other vocation. We cannot practice our system without educating the people in its principles. No sooner do they comprehend them, than they find themselves capable of managing themselves, except in rare and extraordinary cases, without our assistance. Not only this; but our patrons learn from our teachings, examples, and prescriptions, how to live so as to avoid, to a great extent, sickness of any kind. When you become physicians, you will be continually teaching the people how to do without you. You must, therefore, continually extend your field of practice by making new converts, or your occupation will soon be gone. And whenever the whole world becomes so intelligent

as to adopt our system in all of its parts, to the exclusion of all others, they will be their own doctors. They will not need us; indeed, there will then be no practitioners of medicine in demand, or in existence, except *male* surgeons and *female* midwives.

Much has been said of late years about reforming medical practice. Why, how easily this could be done! I can prescribe an infallible recipe for providing all persons with the very best of physicians, at the least possible expense. *Pay your physicians for health, and not for sickness.* Give him a stipulated salary so long as you are well, stopping his pay during all the time you are sick. Then will your medical man have a motive on the side of your interest. It will be for his interest to do the best for you that he possibly can—as it is not now. He will then study Hygiene, which keeps you well, instead of druggery, which “cures one disease by producing another”—and often, *very often*, producing a much worse disease than it cures. As it is now, the physician cannot afford to do *very well* for you. It would speedily ruin his business. He is bribed—literally hired—to do the worst for you that he knows or dares, and to keep society diseased and ignorant. And thus he holds a most false and dangerous relation to society. His interest and his reputation are advanced and measured by the duration and intensity of his patient’s sufferings. Health

in the community is his misfortune, an epidemic is his opportunity, while a pestilence which desolates a city, and fills the land with woe and mourning, brings him wealth and honor. This should not be. No reasonable man would willingly trust his dollars, nor even his shillings, to the best of his fellow-mortals under similar circumstances.

No man, however pure and good, should ever hold, for a single moment, such a relation to his fellow-men. Angels have fallen through sore temptation. Men may err under less provocation still. Not angels, nor the archangels, are so high nor so holy that their interests should be allowed to be, even in appearance, antagonistical to the welfare of other angels or of men. God has so ordered and arranged the universe, that the real and permanent good of every creature which he has made is best subserved in promoting the real and permanent good of every other being. When this great and glorious principle is universally recognized among men, the dawn of the millenium will not be distant. To this consummation let us study and investigate, work and pray, recollecting that

“The agitation of thought is the beginning of truth.”

THE PROBLEMS OF MEDICAL SCIENCE.

The physician's business, unlike any other vocation known among men, is to deal with vital

disorder; and the business of the hygienic physician, unlike that of the physicians of any other school, is to restore order in the domain of life without damaging the vital machinery.

Yet, disorder in the living organism, like disorder in the material world, is but the changed or changing relations of the elements. In health or in sickness, in life or in death, in construction or in destruction, in production or in dissolution,

“Order is Heaven’s first law,”

and the great misfortune of the world is in not understanding that laws are eternal and immutable, however transient and changing forms and substances may be.

True, one cannot see, with the natural eye, much of system, or beauty, in a lump of coal, a fragment of rock, a fish’s scales, a spider’s claw, or a musquito’s *lancet*. But bring the microscope to bear on these things, and you are dazzled and charmed with beauteous forms, gorgeous colors, symmetrical figures, and perfect order and arrangement. Science is to the mind what the microscope and the telescope are to the unaided vision.

Human beings have looked upon storms and tempests, earthquakes and volcanoes, thunders and lightnings, and upon all the *abnormal* conditions and *remedial struggles* of the elements,

“The wreck of matter and the crash of worlds,”

and to account for the phenomena, they have regarded them as *preternatural*; they have even doubted the power and goodness, the love and justice, of the Infinite, or denied his very existence. The ancients, indeed, peopled the universe with chance-made beings of diverse natures, as though the one Supreme Being was represented by numerous angels and demons promiscuously ruling in certain departments of nature, and blessing or afflicting mankind without object or motive except their own variable caprices.

“A little learning is a dangerous thing,”

in science as in religion. But when we have drank deep enough from the fountains of knowledge, we can, despite the warring elements, the mingled good and evil, and the apparent disorder,

“Look through nature up to nature's God,”

and realize the great truth—the grandest truth of which the human mind is capable of conceiving—that, over all and through all and within all, a loving Parent rules the universe, and that God is ultimately Supreme.

In the domain of organic life, physicians have recognized morbid actions and abnormal conditions; and not being able to understand how the same laws operating in health could also produce disease (under changed conditions), they have en-

throned in the vital organism a preternatural monarch, an anti-vital power, an unnatural entity, as a co-existent yet antagonistic principle to vitality, and called it Disease. And this Disease they have invested with the qualities of instinct if not with intelligence, delighting in deranging the functions of the vital machinery, and destroying the works of vitality. And thus the medical profession has become the "blind leaders of the blind," its science, "the incoherent expression of incoherent ideas," and its practice, "blind experiments on the vitality of the patient."

He only can be the true physician who can see God's providence, Heaven's order, and Nature's law, in all the circumstances, vicissitudes, and phenomena, of human existence,

"That, changed through all, is yet in all the same."

Says Whittier, New England's glorious poet,

"Yet trouble springs not from the ground,
Nor pain from chance ;
The Eternal Order circles round,
And wave and storm find mete and bound
In Providence."

"Know thyself" was written on the ancient temple. The world read the inscription, and applauded ; and then all the people went to studying everything except themselves !

To fully investigate all the problems of medical science would lead us through a maze of spec-

ulations and a wilderness of technicalities. But let us not be discouraged. The "land of promise" lies beyond; and the light of noon-day may reward our researches in the end.

Let us lock arms and approach the threshold of that mighty Temple called "Medical Science," to which the people of all the civilized nations of the earth bow down as reverently as Christians do to the cross of Christ, and as abjectly as the heathen do to the ear of Juggernaut.

This Temple is consecrated to the "divine Art of Healing." It has been revered in all the ages. A galaxy of illustrious names adorn its walls; its shelves are literally groaning beneath the ponderous volumes of learned lore; it contains the records of the observation and experience which have accumulated during a period of three thousand years; it is illuminated with extensive libraries, and endowed with vast laboratories and costly museums; all the sciences known to men are made auxiliary to its teachings; the largest masses and the smallest particles of matter of the mineral kingdom; the earths, salts, acids, and alkalies, of inorganic nature; the roots, woods, barks, leaves, seeds, buds, blossoms, pith, and juices, of the vegetable world; and all the parts, organs, tissues, secretions, excretions, *debris*, venoms, viruses, of animated nature, are within the range of its studies, and are the sources of its remedies.

It has classified and named a thousand distinct diseases, and it has discovered and administered two thousand different remedies.

But, two things it has not done. It has not discovered the *nature of disease*. It has not explained the *action of remedies*.

To this Temple all the nations go for health. Toward this Temple are constantly thronging great multitudes of people with innumerable and ever-changing phases of diseases, deformities, infirmities, injuries of body and wounds of spirit, and disabilities of all conceivable aspects.

During the centuries that are past, *all* the sufferers approached this Temple with hope and confidence. They had not the slightest doubt that the High Priests of the Temple were true physicians. But a great and wonderful change has come over the spirit of the world's dream. Now, a majority go there doubting and fearing, lest life shall there be lost instead of health regained.

Let us look within. There are groups of invalids with chilling agues, and burning fevers, and throbbing inflammations, and swelling dropsies, and corroding rheums, and tormenting spasms, and palsied limbs, and emaciated forms. And there are many physicians of diverse schools. And the physicians of the different schools are subdivided into sects, and parties, and factions. And the physicians of each school, system, sect,

party, and faction, are not only at variance with all the others, but in disagreement with each other, regarding the causes, diagnosis, rationale, and proper mode of treatment of almost every form of disease, as well as concerning the properties and *modus operandi* of almost every medicine. And, stranger than all, each physician is in disagreement with himself. Not one of the Professors of the Healing Art can make his theory and his practice consistent with each other. What is the poor patient to do?

He comes to the Temple with aching brow and throbbing heart, with mind distracted and body powerless. Perhaps he has a fever with delirious brain, or a dyspepsia with morbid instincts. He is not competent to reason—to think, judge, and choose for himself a school of medicine, nor to select one of the contending physicians. He has never given a moment's attention to the problems they are quarreling about, and now is no time to begin their study. He has never investigated the conflicting claims of the different systems, and he is in no condition to do it now. And how is he to know who or what is right or wrong when all of the learned Professors of medicine, with all the science of the world, are in perpetual controversy?

In that admirable allegory, "Pilgrim's Progress," Bunyan introduces his Christian traveler to a scene wherein he is so dazzled and confused

with fitful lights and glimmering tapers in all directions that he knows not what course to pursue, but stands utterly amazed and bewildered.

What is the sick person to do when he enters this Temple and places himself in the *Sanctum Sanctorum* of medical science? Were he to listen to the discussions and controversies concerning his own case, he would be excusable for going crazy. The din of Pandemonium, the racket of Bedlam, the confusion of Babel, could not be more discordant and heteropathic.

“Lo here” and “Lo there” sound and resound in his ears. He listens to the various pretensions of the contending professors until his mind is distracted by the technical clamor. He may have taken a slight cold, be a little feverish, and need a tepid ablution, one day’s fasting, and perfect quiet. But one professor says, “Vomit and purge,” another, “Bleed and blister,” another, “Brandy and opium,” another, “Salts and antimony,” another, a “Mercurial salivation,” another, “Infinitesimal aconite,” another, “Gelseminum and potassium,” and another, “Steam and lobelia.” The patient hears, but cannot understand; he “sees, but perceives not,” and in very despair at last selects his physician by lot, then holds his ears, shuts his eyes, opens his mouth, and swallows:—Why should a person be poisoned because he is sick?

His fate may be like that of Lord Byron, who,

when wearied with the importunity of his medical attendant, contrary to his own judgment and wish, and with a protest, yielded his arm to the murderous lancet, was bled—AND DIED!

In this Temple are four principal departments, named respectively Allopathy, Homeopathy, Eclecticisim, and Physio-Medicalism. In the vestibule connecting with the four departments, and accessible to all alike, is a formidable display of “all the dregs and scum of earth and sea”—labeled *medicine*, with numberless instruments of torture, comprising mercury, opium, antimony, alcohol, quinine, turpentine, cod-liver oil, asafetida, ipecac, strychnine, arsenic, henbane, dogsbane, ratsbane, fleabane, lancets, leeches, caustics, scarificators, &c., &c.

And when the poor sufferer implores in his agony, “Tell me, learned professors, what I shall do to be saved,” he hears four commingling voices proclaiming four different laws of cure. Loudest over all is that of the Allopath, who exclaims, “*Contraria contrariis curantur.*” But the sick man protests that he has no time to study Latin and most humbly asks what may be the plain English of it, and is informed that “*contraries cure opposites.*”

Well, as it is a matter, perhaps, of life or death with the patient, he would like to understand, before making an apothecary shop of his stomach, the rationale of the treatment. He asks for

some volume of authority, and is referred to a ponderous book, 1200 pages strong, entitled "Paine's Institutes of Medicine." He opens the huge work, and reads the philosophy of "*contraria*," &c., in these portentous words, "*We do but cure one disease by producing another.*"

Alarmed, he turns to the Homeopathic quarter, and is told that the real law of cure is "*Similia Similibus Curantur.*" And when he asks what may be the interpretation thereof, he is answered, "*Like cures similar;*" and when he inquires how that can happen, he is informed that the great HAHNEMANN has taught in his "*Organon*" that we "*cure a primary disease by inducing a drug disease.*"

The patient is more perplexed than ever; and while he is trying to comprehend this distinction without a difference between the law of "*contraria*" and that of "*similia*," he hears the doctrine announced from another quarter, "*Sanative medication*" as the proper law of cure. And when he inquires what that means, he is told by the professors of the Eclectic department, "*We select the good and reject the bad of all systems.*"

This is entirely satisfactory; but when he asks how *he* is to know that they do it, he is told that this is for them to judge. *He* it not professionally educated.

The miserable invalid is now disappointed again. He has one more chance, and turning his

ears in the direction of Physio-Medicalism, he hears its professors repeating, with parrot-like emphasis and energy, "*Heat is Life.*" The distracted health-seeker asks for an explanation and is informed that "*Irritation, inflammation, and fever, are not diseases at all, but physiological processes to overcome disease.*"

You will acknowledge that the poor patient is in a peculiarly perplexing predicament. And he finds little consolation in the assurance that the professor of each school gives him that in *his* practice *only* is there safety; and that all of the professors of all the other schools will certainly endanger his life, and probably kill him outright.

He *must* decide, and at once, by whom he will be doctored. He has one chance in four to choose aright, so far as the systems are concerned; but as the physicians of the same school seldom agree in the kind of medicine to be employed, his chances to choose the right physician are many times less.

Why does he choose at all? Why does he not repudiate the whole, or wait till he knows what is proper to do? Why does he not exercise reason, judgment, prudence, discretion, common sense, on this subject as he does on all others?

Alas! he has been miseducated to believe that disease is a fell monster, seeking his life, and that it must be cured—or killed—or it will destroy him. Little does he dream that this dis-

case which so terrifies him is the *remedial struggle* which saves him.

Thus he has been taught, and falsely taught, as the world everywhere is still being mistaught. Such is the delusion of the medical profession and the misfortune of the people.

Unfortunately for medical science and disastrously for humanity, disease is practically regarded and actually treated as a substantive thing—an actual entity—at war with the life-powers. And so the Allopathic, and the Homeopathic, and the Eclectic, and the Physio-Medical doctors, all, with one accord — recognizing the principle if they deny the maxim, “*ubi virus ibi virtus*,” which being translated means, “our strongest poisons are our best remedies” — war upon the disease with their deadly missiles, as they suppose, while in reality they are only poisoning the human constitution.

We have now glanced *within* the Temple of Medical Science. Let us look for a moment at the outside, and contrast the interior with its surroundings. Within is the *regular profession*, without is the *irregular trade*—the tribe of nostrum-mongers and patent medicine empirics.

Says Dr. Adam Smith, “The chief cause of quackery outside of the medical profession is the real quackery in the profession.”

Around, outside the Temple, in separate apartments, are arranged the goods, wares, and mer-

chandise of the inventors, discoverers, and proprietors of specifics, antidotes, cure-alls, panaceas, &c., under the recommendatory titles of Essence of Life ; Balm of Vitality ; Tincture of Tonic ; Imperial Nervine ; Elixir Liveforever ; Constitution Preserver ; Plantation Bitters ; Alcohol, Rum—no—Rum Vinegar ; Heart Corrector ; Manhood Regenerator ; Rejuvenating Carminative ; Hydrophoshite of Blood Food ; Wonderful Hydragogue ; Metaphysical Detergent ; Matchless Sanative, and innumerable other marvelous concoctions for all possible or impossible maladies, all of which are warranted never to have been known to fail!!!

And these infallibles, displayed in a glittering array of painted boxes, tinted phials, gilded bottles, and surprising hieroglyphics, are also extensively advertised in all the newspapers and magazines, political, religious, and literary, and certified by many learned and distinguished personages—doctors, regular, irregular, and defective ; clergymen, orthodox and heretical ; lawyers, of position and imposition, and by other persons of high or low degree, and wise or otherwise, so that no one who is sick need be long without a remedy. Is it not a wonder that anybody dies ? or is it a marvel that anybody lives ?

But, singularly enough, the irregular doctors around the Temple, like the regulars within, are always quarreling with each other and calling

bad names, each insinuating that his neighbor is a charlatan ; each asserting that his own nostrum is perfectly harmless and absolutely infallible, and that all of the others are very dangerous and awfully poisonous. And to complicate the confusion, all of the *regular* professors within the Temple are in a state of perpetual warfare with all of the *irregular* professors outside, while, strangest of all, the people seem to have about as much confidence in one as the other.

But the patient who has to choose not only between the professors within and the doctors without, but also between the drugs on the inside and the nostrums on the outside, may possibly choose to consult the authorities for himself. He may desire to know what the standard authors of medical science, and the text-books of the different schools teach on the subjects, and so he borrows a medical library.

The first work he takes in his hand is "Bos-tock's History of Medicine," and opening it at random, the first sentence he reads is in these words :

"Every dose of medicine is a blind experiment on the vitality of the patient."

He next opens "The Study of Medicine," by Dr. John Mason Good, the most accomplished scholar that the medical profession has ever produced, and reads, "The language of medical science is a barbarous jargon."

Turning over the books rapidly, he learns that Professor Gregory, of Edinburgh, expressed his sentiments to a medical class in these words : "Gentlemen, ninety-nine out of every hundred medical facts are medical lies, and medical doctrines are, for the most part, stark, staring nonsense."

The learned Dr. Evans, F. R. C. of London, testifies : "The popular medical system has neither philosophy nor common sense to commend it to confidence."

The great Dr. Bailie, of England, declares : "I have no faith whatever in medicine."

The celebrated Professor Jameison, of Scotland, says : "Nine times out of ten, our miscalled remedies are injurious to our patients."

The eminent Dr. Ramage, F. R. C. of London, says : "I fearlessly assert that in most cases our patients would be safer without a physician than with one."

The great physiologist and pathologist of France, M. Magendie, in a clinic to a medical class, said : "Gentlemen, Medicine is a great humbug."

The *Dublin Medical Journal* says : "What we call medical science is but a jumble of inconsistent opinions."

The distinguished Marshall Hall, F. R. S., declares : "Thousands are annually slaughtered in the quiet sick room."

The scholarly James Johnson, M. D., F. R. S., editor of the *Medico-Chirurgical Review*, testifies: "I declare it as my conscientious conviction, founded on long experience and observation, that, if there were not a single physician, surgeon, man-midwife, chemist, apothecary, druggist, nor drug, on the face of the earth, there would be less sickness and less mortality than now prevail."

Our anxious patient may be excused for being a little startled at this array of testimony of the bright and shining lights of the profession against the whole drug system—this pungent and unqualified condemnation of its whole theory and nearly all of its practice. But all of these things were said several years ago, and by transatlantic authors. So he consults the works of the living American authors, and finds the following equally cogent and conclusive evidences:

Says Professor Alonzo Clark, M. D., of the New York College of Physicians and Surgeons: "Every dose of medicine diminishes the patient's vitality."

Says Professor John W. Draper, M. D., of the New York University Medical College: "Vitality once lost can never be regained."

Says Professor Barker, of the New York Medical College: "The drugs which are administered for the cure of scarlet fever kill far more patients than those diseases do."

The celebrated Dr. Cogswell, of Boston, testifies: "It is my firm belief that the prevailing mode of practice is productive of vastly more evil than good; and were it absolutely abolished, mankind would be infinitely the gainer."

Our patient declines to pursue the investigation any further, on the principle that "enough is as good as a feast." He finds the authorities all at variance with the system. He finds the practitioners all at variance with each other. What is he now to do? God help him.

What would a reasonable person do were he in a court of justice, and should one hundred witnesses contradict each other, while the judge impeached the veracity of all of them? Would he believe *all* the witnesses, or none of them?

What do persons who call themselves reasonable do, in the midst of a hundred doctors, with a hundred different medicines, each affirming that his own is good, and that all the rest are bad? Do they reject them all? No, they *swallow the whole!*

At a recent entertainment of Russian officers by the municipal authorities of New York, the distinguished foreigners, while visiting the public institutions, were treated to a *procession of lunatics!* It was vastly amusing, no doubt. The visitors did not know what to make of the antics and fantasies of the performers, until it was explained to them that they were *non compos men-*

tis, when, it is reported, they enjoyed the scene amazingly. If we were disposed to laugh rather than cry at the absurdities and misfortunes of mankind, we might find abundant occasion for merriment in the spectacle of reasonable and intelligent, but wofully deluded, human beings, running to the drug-shops and swallowing all manner of poisons when they are sick, and paying a liberal fee to physicians to tell them the names and doses from day to day. They act with precisely as much and precisely as little reason as other persons do in resorting to the dram-shop when they are thirsty.

From the hygienic stand-point, nearly the whole world seems to resemble a procession of lunatics in the matters of diseases and remedies. They do the very things when sick that they know would tend to kill them if well. The Hygienic Institutions and Water-Cures are sometimes derisively called Lunatic Asylums. In a certain sense they are such, and very good ones, too, for they teach the erring mortal whose continued sufferings are only the result of his constant misdoings, to "cease to do evil, and learn to do well."

And now, in conclusion, let us inquire, What is all this quarrel among medical men and between medical men about? What means this interminable controversy between the regular and irregular physicians, and then the civil war

between the members of each party ? What is the issue ? What principle is involved ? What are the premises for debate ? What are they all fighting about ?

It is all a war about words. Strange as the statement may seem to those who have never investigated the subject, the whole strife, so far as theory is involved, is about meaningless phrases and ambiguous technicalities — technical gibberish.

No one of the disputants, through the long centuries of dispute, seems to have thought of such a thing as a Law of Nature, on which to base the principles of their medical science and the rules of their Healing Art. The laws of nature, which are the only basis of all true science and all true art, have been disregarded by the medical profession. No one outside the ranks of Hygeio-Therapy has ever proposed to discuss the primary question : *Is ANY drug-medical system right ?*

All have assumed (what is not true) that there is a "law of cure," and that nature has somehow and somewhere provided remedies, and that these remedies are things which have abnormal relations to the vital organism ; in other words, drug-poisons. On these false assumptions they are still contending, and will contend until the primary premises are investigated, when all will disappear from the earth, leaving no wreck behind save that of ruined constitutions.

Like the deluded inventors of perpetual motion, they are trying to apply a principle without stopping to inquire whether the principle has any existence.

The Cure of Disease! What a world of delusion in that expression! It has always been the fundamental error of the medical profession. It forever misleads the public mind. The phrase is founded on a false conception of the nature of disease. Instead of trying to cure diseases, we should seek to remove their causes. Diseases never can be and never should be cured while the causes exist. It is on the fallacy of curing disease that the doctors are drugging the world to death.

When the true Medical Science is understood, the physician will recognize the Healing Art to consist in *removing the causes of disease*.

Can you conceive it possible that, if medical men had a true knowledge of the laws of the vital organism, they could be ignorant of the conditions of health? or that they would not know the best means for recovering it? or that they would not, under all circumstances, know how to medicate morbid actions and conditions? Can you imagine it possible that they would then be divided into conflicting schools and contending factions?

And now I am prepared to answer the question: "Why is it that the medical profession

whose learning is indisputable, and whose good intentions are not now in question, is 'the blind leader of the blind?' " *Simply because its premises are false.* No amount of learning, nor of experience, can predicate a true Healing Art on a false theory, nor establish a true Medical Science on false premises. All science and all art (so-called) which are in opposition to the laws of nature are wrong, and will be so forever.

I have no quarrel with physicians. My controversy is with principles. I condemn the whole drug system because it is wholly false. I do not blame any one for practicing it, believing it to be true. He does as well as can be done with a false system. The architect cannot build safely without regarding the law of gravitation. The astronomer cannot calculate the comets, the eclipses, the tides, nor the changes of the moon, without a knowledge of the law of planetary motion; nor can the physician work his problems in Physiology, Pathology, or Therapeutics, successfully without a recognition of the law of vitality. And when this law is recognized, we shall not only have a reform, but a revolution in our habits of life, and in our manner of treating diseases.

These propositions being admitted, our position as Hygienic physicians is easily defined. We are not properly Reformers. We are Revolutionists. Talk about Medical Reform! The world has had quite enough of that. Reforming the drug sys-

tem by substituting one set of drugs for another, is a ridiculous farce. It may, to be sure, substitute a lesser for a greater evil; but it is like reforming big lies with little falsehoods.

We have no substitutes for drug medicines. If they are not useful, we should not employ them. If they are evil, we have only to let them alone. We cannot reform or change a falsehood. We have only to teach and practice the truth.

Our system is independent of all others. Its premises are original. Its doctrines have never before been taught in medical schools, nor written in medical books, nor recognized by medical men. They go back (or forward if you please) of all that has ever heretofore been taught, assumed, or pretended, to the very laws of nature themselves. And in relation to all medical subjects, as with all questions of Science or Art, we recognize no text-book of authority, although we have many for reference, except that written by God's own hand—the outspread volume of nature.

The primal fallacy and starting-point of all the errors in Medical Science, and the essential cause of all the drug-dosing on the earth, is the absurd dogma (and no less absurd because it is taught in all of our schools and colleges, as well as in the standard works on medicine) that, *in the relations between dead and living matter, the dead matter acts on the living*. From this root spring

all of the secondary problems relating to diseases and remedies—their nature and “*modus operandi*.” But the exact contrary is the fact; and when medical men understand this grand fundamental truth, they will have an enduring basis on which to predicate an explanation of the essential nature of disease, the effects of remedies, indications of cure, and the rules for treatment.

When this simple truth is recognized by the people, Allopathy, Homeopathy, Eclecticism, and Physio-Medicalism, will be *nowhere*, and Hygeio-Therapy will be *everywhere*. And with the blessed disappearance of all the drug systems which have so long cursed humanity will go to their own places the pestiferous tribes of quacks carrying along with them the whole race of rum-sellers and tobacco-nists.

And this basis truth is self-evident. It is a law of nature. It is in harmony with every other truth in the universe.

To reform the world, therefore, and to revolutionize the Healing Art, we have only to teach the world a truism. And why do not professional and educated men listen to us, or meet us in fair and honorable discussion, when we present this truth, and offer to prove it? Alas! they are prejudiced or interested. Why do not the masses of the people, whose health and lives are involved in the issue, welcome our efforts to en-

lighten them, or at least hear us before pronouncing judgment?

Unfortunately on this subject they have been educated out of the exercise of their common sense. They have been born and raised in the faith that "the doctor knows;" and however unreasonable or ridiculous a medical proposition or a clinical prescription may be, they assent to it when coming from the "family physician," or the standard author, with as much self-abnegation of thought as the ancients submitted to the incantations and amulets of the doctors of their day, or as the modern savages do to the charms and pow-wows of their "medicine men."

If the people were simply illiterate, our task would be comparatively easy. We can teach or learn new truths a hundred times more easily than we can unteach or unlearn old errors. But having been, as it were, baptized in falsity, mis-educated through generations and centuries, they are resting under a mountain weight of prejudice. The errors we are combating have become ingrained, and seem to constitute a part of their very selves, so that when we assail their opinions, they treat us as though we had attacked their persons.

Who can estimate the force, or prejudice, or the tenacity, of early impressions? Scarcely one person in a million ever goes back of his primary education to first principles.

You may talk for hours with a well-educated medical man of the "old school," as I have often done, and state to him the simple truism that *living matter acts on dead matter*, and not contrariwise; you may demonstrate the problem over and over again; you may answer every objection and every cavil he can urge against it, and yet he cannot comprehend it, because of the false stand-points from which he reasons.

The proposition that the earth revolved on its axis was combated for twelve hundred years before the professors of astronomy would admit its truth; and perhaps the doctrine that *living matter is active and dead matter passive*, in their relations to each other, may be opposed for a dozen or twenty years longer before the Professors of Medicine will see it and the people understand it.

But if we persevere, with "line upon line, and precept upon precept," illustrating the truth we teach by correspondingly better habits and more useful lives, the time cannot be far distant when our principles will prevail.

In their advocacy and practice you may be persecuted, vilified, ridiculed, rejected from "good society," as all persons are to some extent who oppose prevailing opinions. The more *true to truth* you are in life and conversation, and in your professional vocation, the more liable you will be to misrepresentation; and the more you

are in advance of the popular mind, the more you will be misapprehended.

Should I proclaim to the people in any city or village of the United States that, with no remedial appliances except a pail of water and a few towels, I could cure more patients sick of acute diseases, including all kinds of fevers, and all forms of inflammation, than all the M. D.'s of the place, with their great learning, extensive experience, and two thousand specifics, the majority of the people would doubtless regard me as a proper subject for a commission *de lunatico inquirendo*, if not an "insane idiot." Yet my statement would be strictly true, and what any intelligent hygienist would be glad of an opportunity to verify.

The more new truths which you recognize in mind and exemplify in life, the more you must be isolated from society ; the fewer will be your disciples or associates. Even your co-workers may speak evil of you if you happen to reach on to principles or perceive truths not within the sphere of their vision, or are not clear to their comprehension. But there is a compensation. The pursuit of truth and the practice of right develop yourself. Nothing can deprive you of yourself, and this is all you can carry away from earth,

"Where on the river's farther side,
Are seen the hill-tops glorified."

GLOSSARY.

- Abnormal.* Irregular ; wrong.
- Anemia.* Deficiency of blood.
- Anti-vital.* Opposed to health or life.
- Assimilate.* To make into a like substance by organic action.
- Capillaries.* Small blood-vessels.
- Chirurgical.* Belonging to surgery.
- Chyle.* The milky fluid made from chyme.
- Chyme.* The mass into which food is changed by the stomach.
- Caustic.* A substance which, by its chemical properties, destroys the texture of organized bodies.
- Debris.* [Fr.] Rubbish ; remains ; ruins.
- Diagnosis.* The science of symptoms by which one disease is distinguished from another.
- Epidemic.* Prevalent ; general.
- Eruption.* A rash, or spots on the skin.
- Escharotic.* Producing a scar ; caustic.
- Heteropathic.* Pertaining to the ordinary mode of medical practice.
- Hygieio-Therapy.* Treating diseases hygienically.
- Hygienic.* Healthful.
- Inorganic.* Devoid of organic structure.
- Inter necine.* Deadly ; destructive.
- Lacteal.* Belonging to milk.

Materia Medica. Medical material ; all substances used as curatives.

Modus operandi. [Lat.] Mode of operating.

Morbific. Causing disease.

Narcotic. A medicine that induces sleep, or stupor.

Ne plus ultra. [Lat.] The uttermost point.

Non compos mentis. [Lat.] Not of a sound mind.

Normal. Regular ; right.

Nostrum. A quack or patent medicine.

Pathology. The doctrine of the causes and nature of disease.

Pharmaceutics. The science of preparing medicine.

Per se. [Lat.] By itself considered.

Sanative. Having power to heal.

Therapeutic. Curative ; that pertains to the healing art.

Toxicology. The science that treats of poisons ; their effects, antidotes, and recognition.

Vesicate. To raise blisters on the skin.

Virus. Poisonous matter from ulcers.

OUR PLATFORM.

[At a meeting of the friends of Reform, held at the Health Reform Institute, Battle Creek, Mich., Jan. 1, 1872, this Platform was unanimously adopted.]

1. God, in the creation of man, established laws pertaining to both his moral and physical natures, which, had he always obeyed them, would have given him immunity from sickness, and would have perpetuated his life. Sickness and suffering had their origin in the violation of these laws.

2. As man cannot have eternal life without strict obedience to moral law, so he cannot have deliverance from the terrible bondage of sickness and premature death without strict observance of physical law.

3. The moral and physical natures of man are so intimately related that it is impossible to live in violation of either of these laws without doing violence to the other. Physical law, therefore, in its sphere, is as sacred and binding upon man as moral law.

4. The gospel teaches that man should live healthfully as well as righteously.

5. We recognize in nature the power to restore to health without the aid of medicines. The true physician supplies conditions: Nature cures.

6. Our *materia medica*: Good food, pure air, pure soft water, light, heat, exercise, proper clothing, rest, sleep, moral and social influences.

7. Our motto: Temperance in all things. Not only in eating, drinking, and in labor, but in everything that tends to exhaust the vitality of the system.

8. It has been well said: "A contented mind is a continual feast." A well-founded trust in God is the best and surest promoter of cheerfulness of mind; and without this all other means may fail.

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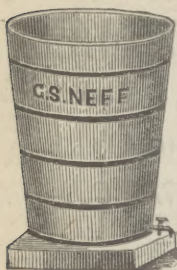
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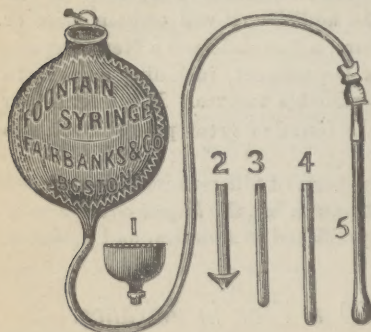
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" 2,.....	27 " " " " 2 1/2 "
" 3,.....	29 " " " " 3 "
" 4,.....	31 " " " " 3 1/2 "
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